

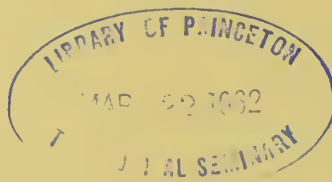
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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CENTENARY YEAR

THE
CHRONICLE

April 1895.

March 1896.



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[PRICE ONE PENNY.]

WHO SHALL ORDER THE BATTLE?—THOU !
ADDRESS TO MINISTERIAL BRETHERN, BY
A MISSIONARY.*

ACCORDING to the old law principle a man has a right to ask to be judged by his peers—by those in like circumstances and conditions—who can fully understand him. We are all ministers together. A minister can understand a minister's position ; you can understand a missionary's account of the situation.

Ahab was not a good man, but he was the official head of the nation. God had a victory in store for Israel over the Syrians. But Israel had to fight for it. Ahab got hold of that, but he asked the question, "*Who shall order the battle?*" The answer came, "Thou!" because, being the official head, it was his place to do it. If a bad man shall head the column because it is his official business, how much more shall a good man do the same thing when it is his business? It is your office to lead your churches in this work of missions ; and so we address some thoughts to you.

* This article by the well-known veteran, the Rev. William Ashmore, D.D., of Swatow, China, has been taken with one or two slight modifications from the *Missionary Magazine* of the American Baptist Missionary Union.

1. *You are supposed to have been inducted into a better understanding of your Master's plans than ordinary members. Christ has taken you into His confidence ; He has called you friends, not servants ; the seven seals of the book of futurity have been broken in your presence. He has ordained you to be a light to them that sit in darkness ; He has made you to be a teacher for babes. Those that sit in darkness are before you ; the blind are before you ; the babes are before you. Your pews are full of them. What do they all know about Christ's great plan of the ages unless you tell them ? Now you know that if God has filled you with light, it is that He may make you a light to all that are in the house. If you know better than the members all about God's plan for the conversion of the world, it surely is your duty to tell them. God took of the spirit of Moses and laid it upon the seventy, then it became Moses multiplied seventy times—Moses raised to the seventieth power. So would He take of the understanding and spirit of Christ, and lay it on you that you may lay it on the church. But if you do not do it, then what ? Are you to be a bull's-eye lantern to shed a light on your own path and none on other people's ? God forbid.*

2. *You are the captain of the Lord's host. You are to*

lead them into all the paths of obedience to His commands. And surely this is one of them—that they should furnish “the Gospel to every creature”—that they should hold forth the Word of life. It is to this you have been called; it is for this you have been ordained. You are to teach, not some of the things, but all things which Christ has commanded. As a flock, you are to feed them; as a household of faith, you are to take the oversight of them; and as the Lord’s host, you are to lead them to go up and possess the land. You may not omit the two former; neither, then, may you omit the latter. If you are negligent in this latter, diligence in the two others will never make up for it. You may be a good feeder in Gospel things, but you will be a poor lieutenant. Neither may you delegate this work of indoctrinating your church in mission obligations to any outside or transient help. You may call in outside help as auxiliary; but you yourself must take the lead. You must go before your people yourself in order to meet your Master’s requirement. *Missionary Magazines* and *King’s Messengers** are all good, but they won’t take the place of pulpit utterance. Who shall order the battle? Thou, pastor, thou!

3. *If you take an interest, your church will take an interest; if you are wide awake, they will be wide awake; if you take it easy, they will take it easy; if you don’t care, they won’t care.* How can it be otherwise?—a stream never rises higher than its source. I, for one, have found this true all over the land where I have been. I have found dulness and lukewarmness in missions, and too often have been told, “Well, our pastor does not take much interest in these things, and so we don’t either.” Often there are persons who do rise above the pastor, and show more zeal than he does; but as a rule they generally get up or down to his level, wherever that is, and there they stay. Now, pastor, if you will take high ground, you will be sure to lift up your church. They will follow you as they will follow no other man. To be sure, there will be exceptions here again; there are always a few who never care much for anybody’s salvation but their own—may God have mercy on them before it is too late!—but as for the really true ones, they will follow step by step, some more and some less, but follow along after you they will, for that is the law of the kingdom;

and that is what God put you there for. Where the head sheep leads, the rest chase after; that is true sheep nature.

4. *If you will all do your part—all of you, and nobody hang back—the raising of the additional income required will be the easiest thing in the world.* It is true, times are hard and people are pressed in every direction, but the money is amongst us. It will come out when ALL the pastors, with full purpose of heart and full apprehension of the emergency, sound in dead earnest the call. Only fire the people’s hearts with loving sympathy with Christ in fighting for His crown, and drawers will be unlocked, and purse strings will be loosed, and even old stockings will be unrolled, and the money will come—pennies and sixpences, and shillings and half-crowns, and sovereigns and bank-notes—and the additional expenditure will be over-flooded by the additional income. If you ALL do your part, God will make the people willing. Just think a moment—how many churches do nothing at all, and how many pastors never sound a trumpet. If they would only bestir themselves and do something to meet the increased expenditure who have hitherto done nothing, or next to nothing, they, of themselves, would meet the increased expenditure and leave the others to shoulder the burden of a further addition to the estimates. Oh, pastor, make it personal! make it personal!

5. *Then our missions and we missionaries do so much need the help which you alone can give.* We are cramped by the lack of funds; we are crippled in our plans; we are disappointed by the disallowance of our appeals; our stations are undermanned; our workers are overburdened; we see splendid openings, and cannot enter; we hear yearning cries for Gospel teaching, and we cannot respond. Oh, pastor, we need your help!—put your shoulders to the wheel and help us out of this deep mire. We plead with you because you can know the feelings of our heart. We plead with you because to you, too, was the commission addressed as well as to ourselves. Abroad, “Who shall order the battle?” WE have to do it. At home, “Who shall order the battle?” Thou, thou, pastor, THOU!

* Substitute *Chronicles* and *News from Afar*.





FROM THE FOREIGN SECRETARY.

BEFORE this reaches the eye of the readers of the CHRONICLE, Khama and his brother Chiefs will have been seen by large numbers of friends who are interested in the progress of Christianity in South Africa, and who know something of the work of the Society in Bechwanaland. Khama's name and history have been well known to the Christian public for years, and he will deservedly receive a most cordial and sympathetic welcome. The object which has brought the Chiefs to this country ought to be clearly understood, and when understood cannot fail to commend itself as natural and reasonable to all right-thinking men.

THE story of our political connection with Bechwanaland is to many of us a very humbling chapter of Imperial politics. But for the past ten years the tribes have been under an Imperial protectorate which has been administered on lines, on the whole, most fair to the natives. They have been left in possession of their territory; they have their own tribal government, European commissioners being appointed to administer justice in all cases in which white men are involved; the sale or gift of intoxicating drink to natives is prohibited under heavy penalties, and is only permitted at all under special restrictions. The Protectorate was established not a day too soon. During the past ten years the tide of European immigration to the interior of South Africa has flowed with swift and resistless force. The gleam of gold is as attractive to the British pioneer as a bunch of carrots is to a donkey. Bechwanaland has been overrun by eager prospectors, and mineral concessions on a gigantic scale have been secured by speculative syndicates. That remarkable combination of dukes and stock-jobbers, the British South Africa Company, which was so largely the product of the genius and enterprise of Mr. Rhodes, has acquired enormous territory in the interior, partly by negotiation and partly by force of arms. By virtue of its Charter from the Imperial Government, the Company now exercises sovereign control over Mashonaland, Matebeleland, and a vast tract of country north of the Zambesi. Now it transpires that Lord Knutsford, when Colonial Secretary, promised the Company that in due time the Bechwanaland Protectorate should be added to their dominions. Lord Ripon in turn confirmed this promise, and now Mr. Rhodes is agitating for the realisation of the compact. The chiefs and people of Bechwanaland object to the change. They have no complaint to make against the Company, but they see that it is a company with the interests of its own shareholders to care for. They think that Imperial rule is likely to be more impartial and

unbiased than even the best-intentioned financial corporation. The matter seems to them to be one of such vital importance that they have undertaken the long journey to England to plead the cause of their people before the Colonial Office, the British public, and Her Majesty the Queen. With all our hearts we wish them success.

R. WARDLAW THOMPSON.

FROM THE EDITORIAL SECRETARY.

SOME readers of the CHRONICLE, who have families of children round about them, seem to be unaware that a magazine is specially prepared every month to meet the needs of young people. This magazine, entitled *News from Afar*, caters both for the older children and also for the little ones. It is bright, well illustrated, and greatly appreciated by those who know it. In the October number the Editor has written on "Missionary Martyrs," as well as "Shot and Shell," and is taking "Peeps into Old Books," while there is a very interesting interview with the Rev. E. Lloyd, of South Africa, by Mr. Albert Dawson. Peking, as a centre of work, is also briefly described, and at the commencement of "The Children's Garden" (specially planned, kept, and cared for by Miss Jessie M. Balmorie, and producing some chatty little articles and a puzzle box) is a photographic group of the officers and native crew of the steamer *John Williams*.

WE have in preparation a *Missionary Almanac for 1896*. It is much smaller than the one issued this year, which many regarded as too large. The size is demy, and the almanac is printed in three colours, and contains illustrations. If desired, it can be purchased with space left for local printing. The price per hundred will be 6s. 6d., carriage free.

THE attention of our readers is directed to the special edition of Mr. Silvester Horne's "Story of the L.M.S." This edition, printed on thick paper, with wide margins, and in superior binding, makes a handsome presentation volume. The price in cloth, bevelled boards, is 6s.; in morocco, 10s. For birthday gifts, Christmas, and New Year presents.

GEORGE COUSINS.

A MISSIONARY ATTACKED BY A TIGER.

WE regret to say that Mr. J. E. Reid was attacked by a tiger while on his way back from Phalappe to Lake Ngami. At one point on the road he went on in front of his wagon, and when his dogs started barking he followed them into the bush for a considerable time. In a patch of bush he heard a growl, and a tiger sprang at him and knocked him down. The animal bit his right arm and clawed his eyes and head before leaving him. Mr. Reid lay under a bush for eight hours until found by the natives. Mr. Weatherel, a trader, came to him some days after and dressed his wounds. When Mr. Willoughby heard of the occurrence he went at once to meet Mr. Reid.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 10th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 70.

Though there had not been time to give official notice to the Directors of a possible visit from the three African Chiefs who had recently arrived in London, there was a crowded meeting. Apart from the specially important and serious business indicated on the agenda, a number of newly-arrived and several outgoing missionaries were to be received. These were:—To be welcomed: Rev. E. Bryant, from Peking; Dr. J. H. Bennett, from Tientsin; Miss Bliss and Miss Coombs, from Madagascar; and Rev. W. C. Willoughby, of Phalapye, who accompanied the Chiefs from Africa. To take farewell: Rev. J. W. Wilson, returning to Chung King; Mrs. Stonehouse, returning to Peking; Miss Budden, returning to Almora; Miss A. E. Stephenson, appointed to Almora; Miss Saville, M.D., appointed to Peking; Miss Tunna, proceeding to Hiau Kan to marry Dr. G. S. Walton.

The Rev. R. Wardlaw Thompson introduced the friends, and after the Chairman had spoken a few cordial words on behalf of the Board, most of them briefly addressed the Directors.

RECEPTION OF THE AFRICAN CHIEFS.

The reception of the African Chiefs was, of course, an event of exceptional interest and importance, and a feeling of restrained excitement and justifiable curiosity pervaded the meeting on the arrival of the distinguished visitors, who were accompanied by the Revs. W. C. Willoughby and E. Lloyd. The Foreign Secretary introduced the Chiefs, Bathoen, Sebele, and Khama, in the following terms:—

“I have now the very exceptional pleasure of introducing quite a different set of friends to the Board. We have with us the three paramount Chiefs of three of the most important tribes in Bechuanaland—tribes whose territory extends from the borders of British Bechuanaland practically to the Zambesi River; tribes who have been known to the Society for many long years through the labours of its missionaries. It is a great satisfaction to be able to introduce to the Board these Chiefs, and to say that two of the three are earnest and consistent members of the Christian Church. I wish I could say all that of the third, but I think our friend, the third one of these Chiefs, is on the side of the Christian party more than on the side of the heathen party, and if grace were given to him to be strong morally as he is physically he also would be as strong a man as his brother Chiefs are in true nobility of character. One name among the three has, of course, been conspicuous before the public for years as a man who has been spoken of by travellers, traders, hunters, and politicians, as well as missionaries, as a Christian prince. I can speak, from my personal visits to all three, of the kindness I received from them all, but I can speak of this one and say that my first impression of him twelve years ago was an impression which has deepened ever since, and has been quite on a line with that of all who have seen him. He impressed me immediately as a Christian man and a Christian gentleman. They have come to England on special business, which, of course, the Society has had no concern in officially. We did not know of their coming until we received

a telegram telling us that they were leaving Cape Town on the following day. They have come to appeal to the Queen and the Queen's Government in regard to their own right to rule over their own country, and in regard to the British Protectorate over the country. It is a question of policy which, I think, probably the Board will sympathise with the Chiefs and their people in. It has been proposed that the Protectorate, until now exercised by Britain over Bechuanaland, should be handed over to the British South Africa Company, and that the Chiefs and the people of Bechuanaland should come under the jurisdiction of that Company. Rightly or wrongly, the Chiefs and people prefer the Queen to the Company. They feel that they have some fixity of hope and prospect of permanence and assurance of justice in the Imperial rule of Britain, and they have not yet had such experience of the British South Africa Company as to enable them to be assured that they will get all these things from them. They have therefore come to plead their cause at the Colonial Office, and to ask that the conditions of the present Protectorate should be continued. I explained to the Chiefs, when they arrived, that of course this Society was a non-political society, but that I thought I could say on behalf of its members that they were friends of theirs, that we took a deep interest in them and their people, and that, whatever opinion there might be about this matter of policy among different members of the Society, I could assure them of only one opinion on the part of the Board as to the extreme pleasure we should have in seeing their faces if they would be kind enough to spare us an hour at this meeting. I have also been permitted by the Committee of the Congregational Union of England and Wales to invite the Chiefs to the meetings of the Union at Brighton. They will be received by the Union at those meetings, and in this way and in other ways I hope we shall be able to assure these friends that we take a deep and affectionate interest in them and their people. One matter which they are specially interested in and concerned about is the liquor traffic. Two of them are very decided prohibitionists. They are very much concerned about the possibility of the introduction of liquor among their tribes. They have seen what it has done for white men; they see the mischief which it works in the country; they see what a curse it is among the black people whenever it comes among them; and they have consistently for years been very determined to keep it out of their country, and they are very anxious that in connection with this visit to England the present prohibition should, if possible, be strengthened. The junior of them, Bathoen, is Chief of the Bamanwato. They reside and have their capital at Kanye, where Mr. Good has done so great a work among them for years past, and where he has lately been helped by his son-in-law, Mr. Lloyd. The chief is a member of the church, as is also his wife; and our friend and his people have lately erected a church on the hill, which is said to be the handsomest and largest church by a long way in Bechuanaland, quite a credit to the tribe and to the country. They have, of course, done that at their own expense, and as an expression of their belief in Christianity and the benefits which it has conferred upon them. Then, north of the country over which Bathoen rules, we have the country of the Bakwena people. They are, I believe, the earliest branch of this great family, and the other tribes are really sprung from them. The

Chief, Sebele, is a son of one well-known for years, Sechele, Dr. Livingstone's friend and chief; and Sebele, in his boyhood, was one of Dr. Livingstone's scholars in the school at Kolobeng. He is now living at Molepolole, where Mr. Howard Williams labours among his people. And then, finally, I have to introduce one whose name is quite sufficient. I shall not venture to say all I should like to say about my honoured friend Khama."

Each Chief then stood up in turn to be introduced, the meeting at the same time rising in token of welcome and respect.

The Chairman: "I am very sorry that the happy flow of our thoughts and feelings is hindered by the fact that our friends do not know what we are saying, except as they interpret it by the applause with which this room has rung, and I think there is a secret way by which heart understands heart, and spirit understands spirit. I am perfectly sure that our friends feel that they are in the presence this afternoon of ladies and gentlemen who have the deepest interest in them, and in the Mission which brings them to our dear old land. I should like in the name of the Board to give them a very cordial and hearty welcome, and to assure them that whatever may betide them in this Mission of theirs, whether they should accomplish all they desire or not, our affection for them will be unchanged, and our determination to aid them in their work will be as strong as it ever has been." Mr. Gledstone, in the name of the Board, then shook hands with the Chiefs, after Mr. Lloyd had interpreted his message to them.

Chief Khama (interpreted by the Rev. E. Lloyd) said: "We rejoice to meet with the London Missionary Society. We have long heard of you with our ears while we were still in our own countries, and we give thanks to God to-day that we see you with our eyes, just as we see you now, and our hearts rejoice very much on account of the way, the handsome way, in which you have received us. When I was at Manwato, my country, I thought I would like to come to England. It is to see the wonderful things in England that I have come, and also to have the pleasure of meeting with the Directors of the Society; but on account of the many duties I had in my country I lacked time to come. But when I did see time, I said to my missionary: 'Now I want to go to England to see the Directors of the Society.' So we came through the country of Africa. I am glad to be able to beg help from you to-day, and to say to you: 'Will you help us?' We do not know the customs of you white people even as you do not know our customs, who are black people. We are in difficulties. Will you not help us, please? We ask you to pray to God for us, and to help us in our need. We are people who try to learn while we are in our own country, because the things of our own country are things which keep us back and cause us to go back. And the Word of God does not go forward as we should desire in our own country. Various destructive things come amongst us and destroy the Word of God amongst us. And it is on account of these destructions and difficulties that we come to you to-day, and plead with you to help us in our time of need, because, with regard to our country, we know that it is passing away hence from us; but still, if we put our trust in Christ, we know that we can live best by means of Him, because it is He who comforts our hearts. These are my greetings to you."

The Chairman: "I am sure the Board will agree with me when I say that this is one of the best missionary meetings we have ever had. It is this that cheers our hearts in the work to which God has called us, and we feel that what our ears have heard to-day, and our eyes have seen, are an abundant reward for many years of toil and sacrifice, and we take it as a pledge of a richer harvest to be gathered in the future."

The following resolution on the Mission of the Chiefs was subsequently adopted:—"That the Directors of the London Missionary Society express to the Chiefs Khama, Sebele, and Bathoen, a most cordial welcome to England, and assure them of their deep and unabated interest in them and their people. Having heard from the Chiefs that they have come to plead for the confirmation of the present rights of their tribes in regard to the ownership of land, the freedom to hunt for game, the administration of justice amongst themselves in accordance with native law, and the control and prohibition of the liquor traffic in their territories, and that they seek for the continued maintenance of the present Imperial Protectorate of Great Britain as the pledge and assurance of the safeguarding of these rights, the Directors heartily agree with the object of their Mission, and will be prepared to support their efforts by every legitimate means. That the Foreign Secretary be instructed to communicate with H.M. Secretary of State for the Colonies, and to ask permission for representatives of the Society to accompany the Chiefs in any official interview they may have with him, and to be allowed to support them in their appeal to H.M. Government."

Upon the death of J. W. Pye-Smith, Esq., of Sheffield, being reported, the following resolution was unanimously adopted:—"The Directors have heard with sincere regret of the death of their friend and colleague, Mr. John William Pye-Smith, who has for many years filled the office of Treasurer to the Sheffield Auxiliary, and desire to put on record their sense of the great loss the Society has thereby sustained. They gratefully express their appreciation of the unflagging zeal and patient toil with which he laboured to promote the interests of the Society, and which so largely contributed to the greatly increased support received during recent years from the Sheffield churches. His services were ever at the disposal of the local Committee, of which he was the honoured and wise Chairman, while no one gave the Society's missionaries a more hearty welcome to his home. The Directors would assure Mrs. Pye-Smith and her family of their deep Christian sympathy with them in their sore bereavement, and earnestly commend them to the tender care and unflinching consolation of the Heavenly Father."

The Directors were also informed of the death of Mrs. Walford Hart, at Hankow, on July 28th.

Resolutions of congratulation on the Centenary were read from King William's Town Church, Kafirland, South Africa, and from the North Wales Calvinistic Methodist Association.

The consideration of the Report of the Special Committee on Income and Expenditure was postponed till the next meeting.

The return to England, under medical advice, of the Rev. E. S. and Mrs. Oakley, of Almora; Mrs. J. H. Bennett, of Tientsin (accompanied by Dr. Bennett), and Mrs. Joseland, of Chiang Chiu (in the spring), was sanctioned; also the engagement of marriage of Mr. H. T. Wills, M.A., of Trevandrum, with Miss Florence Duthie, of Nagercoil.

MEDICAL MISSION WORK IN SAMOA.

IN response to the fervent appeals of the "Martyr of Eromango," six missionaries were appointed to Samoa in the year 1835. Two of these, in addition to an adequate preparation for the ministry, had an extensive acquaintance with medicine and surgery. On the part of the founders of the Samoan Mission there was a praiseworthy effort to exhibit the practical side of Christianity. Acting thus among a people who in their own way are pre-eminent for kindness and attention to the sick and suffering, the noble band of the first missionaries to Samoa, as well as their successors in the first decade, gained a more ready acceptance for the message of love and "goodwill to man" they preached and taught. Others who followed continued the same practice, so that if a Samoan missionary were to make no attempt to minister to the sick, he would be regarded as almost as useless as a canoe minus an outrigger. Some twenty-one years ago, a native orator in presenting a request for an English missionary from a vacant district, gave expression to the native idea when he said: "We want a missionary to carry on the dispensing of medicines in a right and proper manner."

It was not as a *bait* held out to the heathen and semi-heathen population that the early missionaries did what they could to relieve physical suffering, but they did this in imitation of Him from whom they had received their commission and to make clear to their people the comprehensive character of Christianity in caring for the body and soul of man.

At length the able and experienced men who had done so much for Samoa, and who were well acquainted with its needs, felt the importance of securing a colleague who, besides being ordained, should have had a full medical curriculum, and have passed all the tests required for practising in the home country. The Directors acceded to the request of the District Committee by sending out, early in 1868, Dr. G. A. Turner, son of the well-known Rev. G. Turner, LL.D. Dr. G. A. Turner was a graduate in medicine of Glasgow University. Until the end of 1879, Dr. G. A. Turner acted as our medical missionary, and many Samoans have the kindest recollections of his skill and of the relief he afforded. There being at that time no doctor in the entire group, the help of Dr. G. A. Turner was often sought for by the foreign population of Apia and elsewhere, and when he left the Mission these showed how highly they appreciated his efforts. On Dr. Turner's leaving, a German doctor was sent out for the German Company; but while he practises among the foreign population, he has never been sought after by the Samoans. A *missionary* who is a doctor they fully recognise, as going out for their good, and in him they have confidence. It is otherwise with a medical man who is paid by foreigners, and whom they regard as having no true affection and sympathy for the native race.

Feeling how desirable it was again to have a duly qualified

medical missionary in Samoa, the writer, having been prohibited by the late Sir J. Risdon Bennett, the Society's medical adviser, to return for a while to the field, with the approval of the Directors resumed medical studies at Edinburgh, and, having become fully qualified, returned to Samoa.

The charge of the most extensive and trying district in Samoa not only prevented the realisation of one's ideas with regard to the medical part of the work, but the strain proved too much for any one man. In Samoa, as elsewhere, nothing is so popular as medical mission work. It touches every one, and does so because it is so Christlike. A considerable amount of sheer nonsense has been written about the South Sea Islands.

Surpassing lovely are the Samoan group of volcanic islands, with perpetual summer and beauty from the hot moist heat which prevails, and they are inhabited apparently by the finest race physically in the South Seas. But there is an amount of sickness which would surprise those unacquainted with the place. And situated as the group is in the very centre of the Pacific, with four steamers a month coming to an anchor at Apia, the principal harbour, disease is increasing. Within four years four epidemics new to the island have appeared—viz., two of true influenza, one of measles, and the last dengue fever. Other diseases common to civilisation are increasing, so that, despite the protests of English missionaries, the *social evil* is regulated by the law of the foreign residents in the Apia municipality.

The Samoans are of a strumous or scrofulous constitution, and like the Tongans, who are of the same race, are very susceptible to chest diseases. Influenza and measles have very markedly intensified the susceptibility to both chest and scrofulous diseases, and consumption is common. A fast to-day, a feast to-morrow, and carelessness generally as to diet, make indigestion very common. In addition to eye, ear, and throat diseases, and abundance of ulcers, together with the diseases common to women and children, nearly every native suffers to some extent; and in many cases the people suffer severely from the fever, disfigurements, and growths of elephantiasis. The latter is specially deleterious to nursing mothers.

With so many ailments, and with a constant cry for medicines to relieve them, there is an abundance of dispensary work. The native herbal remedies are of little worth, and from their imperfect preparation very frequently injurious. Their *massage* is often decidedly harmful. Adepts they are in maintaining a mysterious silence as to the failure of their own remedies and methods, while at the same time their gift of fluent speech is not concealed as to those that have been imported. Many deaths and cases of permanent injury have been caused by the native medicine, and rough, nay, almost brutal treatment administered by natives.

In Samoa, as well as elsewhere in the Pacific, medical



A GROUP OF SAMOAN GIRLS.

missions have been cramped. But in the New Hebrides the Presbyterians are making an earnest effort to reform. A hospital with appliances is to be established there, and in that way very little of the missionary doctor's knowledge will be allowed to remain latent. The Seventh-day Adventists are attaching great importance to medical missions, and recently near to the L.M.S. grounds in Rarotonga one of their qualified medical missionaries has settled. The priests in Samoa have within the past few years tried to proselytise by means of medicine. With the unsettled state of the native mind arising from the chronically wretched political condition of the islands, intensified as it is by the Berlin Treaty and with the competition there is from rival sects, and above all the Papists, our Society cannot afford to neglect altogether so popular a side of their work as the treatment of the sick.

The Medical Mission in Samoa has hitherto drawn nothing from the funds of the Society. Both Dr. Turner and myself, in addition to the medical work, have had the care of large mission districts and other work. As the Samoans are not poor, and are by no means unwilling, we have not pauperised them, but have received and remitted to the Society more than enough to pay for all drugs, instruments, and fitting up of dispensaries.

Samoans can scarcely be said to be a grateful people. Their language has no word for gratitude. But we have often been rewarded for our efforts in seeing life maintained in apparently hopeless cases; in relieving pain when severe; in the restoration to sound bodily vigour of those who were weak and infirm; in receiving a most hearty welcome from a former patient, and also in finding how the people seemed to appreciate the medical side of our work, by being more readily inclined to listen to our message concerning the way of life. Not surprising this, when we have striven to follow the methods of Jesus Christ Himself, who is ever near His disciples, working with them, and confirming the Word with signs following.

S. H. DAVIES.

A CHILD HEROINE.

IT was the 1st of August, and the almost tropical sun was already hot and glaring, although he had hardly been up an hour, when three happy children—Mildred, Kathleen, and Herbert—started out from their home to gather flowers on the hillside near. It was Herbert's birthday, and they wished to decorate the breakfast-table with flowers, in honour of the six years of the little birthday-king. He was proud of his six years, and his sisters, who were several years older, were proud of him. Their father and mother were missionaries working with the Church Missionary Society, and giving their life, and love, and all their energies to bring to the Chinese the knowledge of Jesus Christ, the Saviour of

men. The place where they lived was in Ku-Cheng, near Foochow, and they were very happy in their work there.

As they were flower-hunting that morning, the children heard the sound of horns and drums, and saw a party of Chinese marching out with flags from the city of Ku-Cheng close by. They had no fear of the Chinese, they had spent the most of their young lives among them, and they were quite familiar and happy with them. So they ran and stood to watch the coming procession. Suddenly, as it came near one of the foremost of the party caught Kathleen by the hair; and then, first seized by a sudden fear, the children turned and ran screaming towards home. Kathleen, wrenching herself free, ran also, but their pursuers were close upon their heels—not one or two, but the whole procession, yelling and shouting. They entered the house with the children, who were fleeing to the refuge of all true children—their parents' arms—but fierce men rushed into their parents' room before them. They were thrust at with swords and spears, separated, and hustled this way and that by the yelling crowd. Kathleen crept under a bed, and Mildred cowered under a quilt on the top. They knew nothing, only that the men in the house were like wild beasts let loose—wild and ferocious, and thirsting for human blood—and they feared everything. The house was full of cries and pleading voices and shrieks and the yells of savage cruelty and triumph. Then, again, they heard no more the sound of voices that they loved or knew, nothing but Chinese shouts; and one man rushed past them crying: "We have killed all the foreign devils!"

By degrees, the sounds grew fainter until they died away into distance, and then, trembling and sick with fear, and with a bursting grief, Kathleen crept out from her hiding-place. An awful silence was over everything—a silence such as she had never known before—the silence of death. There was no sign of life anywhere, no sound, only a faint moaning from Mildred on the bed. Then a hissing, crackling noise came rushing by, and the truth flashed upon her mind that, to complete their work of destruction and desolation, these evil men had fired the house! She did not think of herself; Kathleen's one thought was that her sister, lying faint and bleeding from a great sword-cut through her knee and many other dreadful wounds, must be got out of the burning house. She was herself hurt and bruised, and the younger of the two, but the brave spirit gave strength to the young arms, and she carried her wounded sister out and placed her at a distance outside. As soon as Mildred was in safety Kathleen dashed again into the burning house, for her ears had caught a faint sobbing, and she knew the voice. Her parents were lying there, pale and still, covered with wounds and blood, and she knew, only too well, that they would never speak to her again. Her heart was breaking with the horror and anguish of that hour, but she hardly seemed to feel—she could only *do*. She must find

the sobbing child at all costs. And she did, and swiftly a little three-year-old brother was borne out, sick and bruised, and placed by poor fainting Mildred. A second journey into the burning house, so full of that awful sorrow, too great for words, was made by this brave maiden of only eleven summers, for the mother-heart was strong within her—it did not fail or falter. This time it was the little birthday king—but two short hours before so happy, now wounded to death with cruel, horrid wounds—that the strong, pitiful sister's arms rescued from the flames. Then a third time the devoted child went back, and from under the dead body of the nurse she dragged the baby—the pet—white and moaning. The spears of those wicked men had not even spared the baby!

Then she could do no more; there were no more to bring out; the flames must do their work; they were less cruel than evil men.

But not yet was Kathleen's work accomplished. The sun was hot and fierce, and the wounded brothers and sister must be got into shelter, or they would faint and die. They were faint and dying even then. There was another house not far off, but no sign of anyone to help. That morning—could it be only that morning?—as they went out so gaily, the voices of lady missionaries had greeted them, and wished them "many happy returns of the day." Kathleen sickened at the thought; now there was only silence, awful silence. But nothing could daunt the brave faithful heart, and one by one she carried her little dying brother, the younger one, and the baby, to the silent house. Then she found a Chinese Christian going by, and persuaded him to help her with poor tortured Mildred. Before long one lady returned who had escaped without much harm, and they found a second lady severely injured—the only two left out of *eight* who had been there that morning.

Later in the day help came to them, and a doctor for the wounded, but the little birthday-boy was going fast, and went before another sunset to join his father and mother in that home where there is neither sorrow nor suffering, "nor any more pain." The baby has since gone too, and Mildred may soon follow. Dear little martyr children! May God forgive their cruel murderers! Dear, brave little Kathleen! May God give her a noble and a beautiful womanhood, for her careless, happy childhood is gone for ever, and her young life cruelly robbed of its sweetest joys and hopes. Think of her, dear children, in your happy English homes, and pray the "God of the fatherless" to be with her, and with the others. And remember all suffering ones, and all the boys and girls whose parents are missionaries, and who miss so much that you hold most dear, and sometimes suffer so much for the cause of Christ.

HELEN DAVIES.



A NEW THING: Incidents of Missionary Life in China. By F. M. Williams. With an Introduction by Dr. J. Elder Cumming; and an Appendix on the China Inland Mission for the Young. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 3s. 6d.

THIS unpretentious narrative, consisting chiefly of letters and extracts from a diary, appears at an opportune moment. Describing as it does the everyday work and experiences of a China Inland missionary in the western province of Sze-chwan, from which the missionaries have recently been forced for the time to retire, it should be read with much interest. Adults as well as young people will find the book useful. It throws light upon the ordinary life of the Chinese people, the difficulties and the encouragements of the Christian worker, and the methods employed for winning them to Christ. Numerous illustrations brighten the pages.

A PRACTICAL HINDUSTANI GRAMMAR. Parts I. and II. Compiled by Lieut.-Col. A. O. Green, R.E., Author of "A Practical Arabic Grammar, "Modern Arabic Stories," &c. Oxford: The Clarendon Press.

A HINDUSTANI grammar, on the lines of Otto's German, French, and Italian grammars, Part I. containing a concise grammar, illustrated by copious exercises, to which are appended the "Adventures of King Azād Bakht"; and Part II. consisting of a key to the same.

PIONEER WORK IN THE GREAT CITY. The Autobiography of a London City Missionary. By John Hunt. With an Introduction by Venerable Archdeacon Sinclair. London: S. W. Partridge & Co., 9, Paternoster Row, E.C.

A SIMPLE, unaffected story of heroic service for Christ in London slums. Pathetic, humorous, and startling incidents abound. The little volume is a sad revelation of the misery and wickedness of the greatest city in the world, but at the same time sparkles with brilliant testimony to the power of the Gospel to reach even the lowest and the worst. Mr. Hunt is a man of great shrewdness, tact, grit, and go, whose heart is aflame with love to God and to all God's children, especially to the most degraded and destitute.

HONOURS FOR "TAMATE."—The Town Council of the ancient and royal burgh of Inverary, his birthplace, has conferred its freedom upon the Rev. J. Chalmers. "Only once," says the *Independent*, "has it been conferred during the last twenty-nine years, and then it was upon the Marquis of Lorne, whose distinguished father's castle is the central feature of the place. James Chalmers has no hereditary claims to the honour such as his immediate predecessor in the burgh roll possessed. He is a man who has carved out a place for himself in the ranks of the world's noblest heroes, the men who by faith in God, and loyalty to Him, have rendered illustrious service to their generation. This is what the men of Inverary recognised, and it is satisfactory to know that the Duke of Argyll shared their sentiments, and that the Castle joined with the town in appreciation of the noble service rendered to Christianity, to civilisation, and to his country by one of the most remarkable men the Highlands have produced."



I HAVE often thought it must sometimes appear as though we missionaries fail to appreciate the duty that devolves upon us of representing to our friends at home, more often and more clearly, the very varied nature of our work. It often differs so completely from anything that we ever dreamed of doing, when at home we looked forward to the years that would be passed in the Mission field. We are quite aware that if the conceptions of work out here are inadequate, our friends' sympathies and prayers must remain vague; and if we are guilty of the neglect of withholding information (and I suppose that sometimes we are), it is not that we doubt the readiness of our friends to listen to us, but that we are afraid we shall confuse rather than enlighten. Descriptions of foreign life and habits so easily mislead. It is so difficult to explain.

A few weeks ago I left home intending to devote about fourteen days to aggressive work—that is to say, preaching in towns where no Christians live. But as it so often happens, I soon found that I should have to change my plans altogether, and devote myself almost entirely to my own people.

When I reached the first village where a small Christian community is established, a complaint was laid before me by one whom I had no reason to doubt. It was to the effect that the teacher in charge was given to drinking and had been found lying in the road so intoxicated as to make it necessary that he should be carried to his home. Now, I am thankful to say that among a certain class of our people drinking is decidedly a scandal. That it is not so with all is a matter for regret. Though the importance of other offences be often depreciated and the conscience of our new comers shows that they lack a sense of the due proportion of things, we can't be too thankful to find among them this severe condemnation of the use of alcohol, nor labour too much to strengthen their abhorrence. Accordingly, I spent the greater part of a week inquiring into the truth or falsity of this accusation against the catechist. I had the assist-

ance of an honest and capable agent from headquarters, and yet I failed to arrive at the truth. Both accuser and accused called upon God to witness the truth of their assertions and denials, so that one must have told a direct lie. Witnesses were absolutely untrustworthy. The Christians of course supported the complaint against the stranger—the catechist; and the Hindus, if I had asked them anything about the matter would have supported the denial of the catechist—because it was an opportunity for opposing the people born in their midst who had become Christians.

“What a state of affairs!” says the friend at home. Yes, the burden upon the missionary is very heavy sometimes. “These people are not worthy of the name they have assumed. They can't be Christians,” says the reader. Well, here is my difficulty. I know that had as our people must be if they have brought a false charge against their catechist, and bad as the catechist must be if he was found drunk in the street, and afterwards called upon God to bear him out in his denial of the offence, yet to leave the impression upon the mind of the reader that our people are worthless, would be to sin against the Holy Ghost. Most of them have, I am sure, really entered the Kingdom of God. I could not prove it to anyone who doubted it, but I am sure, for myself, that they are men who have been born again. The difference between some of these people I am referring to and the Hindus around them is most apparent; but it needs an eye accustomed to the country to detect it. They have only been Christians for a short time. Behind them are years of inconceivable degradation and ignorance, and yet, they have decidedly grown, though it is so difficult to put into words the foundation I have for my trust in them. I shall not try. The object of this letter is simply to describe some of the problems a missionary has to solve. I had to leave the matter unsettled eventually, and return to headquarters for the Sunday services. When I arrived, I discovered that a member of the church there had allowed his little daughter of four years old to

leave home for an indefinite period, and go to a place 200 miles off, in company with a rich money-lender and his dancing girls. The man was absolutely blind or indifferent to the danger his daughter ran. He completely ignored the possibility of her mind becoming corrupted by contact with life so utterly devoid of heart and morality, and seemed only to realise the relief of having in his family one person the less to feed and clothe. He was, and has been ever since, practically deaf to everything I could say, although his expressions

difficulty, I could do nothing; so I sent a messenger to him and went myself to the help of another man also living alone in a heathen village, who had been deprived of the use of the village well—the only one in the place.

In India, of course, water is of an importance strange to one in England, who never perhaps thinks about it till one day he leaves a tap turned on, and returns to find a room flooded. Allusions to the running stream—the tank—the well and the waterlily are to be found, I daresay, on eve r



A BULLOCK CART.

of sorrow when he found his action was condemned were profuse. This matter also I had to leave unsettled to return to camp life again.

I had two places to visit. I had to choose between them. Time was pressing and I had other engagements. In one place a recent convert had been living alone with his family at work as a carpenter. A short time ago an opportunity arose, and his neighbours seizing it, wrested his occupation from him. I ought to have gone to his assistance, but I knew that beyond giving him a little pecuniary help to tide him over the present

page of poetry that has ever been written in the languages of India. Let a man lose caste and his punishment is at once banishment from the village well. Let that be inflicted and the temptation to purchase re-admission into caste with its privileges of free access to water is very great. Let a man become a Christian, and from the attitude of his neighbours towards him you would think he had committed matricide. From the day of his baptism, he or his wife will have to tramp through the blazing sun, with a heavy waterpot, to some distant supply of water whenever they want to bathe

or cook. Sometimes it happens that the man will have secret friends kind enough to bring him water now and again after dark, and save him his journey for that evening; but no one out here will endure that sort of help for long. In their eyes it is only emphasizing the fact that they are Pariahs, and they will leave a village rather than sustain treatment to which they, as Hindus, are peculiarly sensitive.

Now, it is a constant care of the missionary to prevent this migration as much as possible. For one thing, he wishes to bring home to his people the fact that cowardice is sin, and that they should make every effort to stay among their own people, and hear daily testimony to their new faith. New converts could do a splendid work, if, after baptism, when their enemies are so eagerly spreading all sorts of lying reports about baptism and Christianity, they could only remain in their own village and give their neighbours the chance of proving for themselves the untruth of these reports. Then the idea of receiving baptism would grow to be less terrible to others. Missionaries, therefore, in exhorting their converts to face the storm in their village, always feel they must come to their aid in this matter of water. The law of the land is that no one shall lose any civil right because of a change of faith. We try to get that law enforced wherever we can, and our duty in the matter becomes clearer every time we carry it into the Law Courts. We always find after it is all over that most of the opponents of our people have been more or less unwilling instruments in the hands of a few rich high-caste people, who, because they are money-lenders, virtually own their villages. With the proclamation of the decision in our favour, which is only given, however, as soon as every legal manoeuvre that can be employed against us is exhausted, comes quite as much relief to the village generally as to our own people. In this, the latest case we have had to deal with, what we had to do was this: to go to the village and try pacific measures. Then, after warning the people of the inevitable results of any obstruction or riot, to go with our friend to the well as witnesses to the treatment he received. In this case the head man put forward a representative and made him obstruct the road to the well. Then our friend walked tremblingly forward through the crowd that parted before him, until the obstructionist was met, and found himself forced to use the physical force necessary to signify his determination to oppose. Then excitement, shouts, the closing in of the crowd, a few names taken down as witnesses, and our work was finished. That night I had to post off to the magistrate and find him. When found, a petition had to be drawn up, and an examination gone through. Then a promise was given of an immediate inquiry, and I was allowed to return to my ordinary work with the certainty impressed upon my mind by painful experience, that for a year or more to come, at any moment, my plans and my work might be interrupted by a summons to attend a police court as a witness.

Now these are only one or two instances of the very varied nature of our work out here.

What I would ask every member of the Watchers' Band to do for us, is, before praying for missionaries, to try and realise more clearly what our lives are like. We are called upon on every side to act as lawyer, doctor, and schoolmaster, and even to initiate plans whereby our people may find employment.

Our tents and our houses are often besieged by men and women who seem to think our incomes are unlimited and our wisdom infallible. Indeed, so difficult is it for some of us to find leisure and seclusion, that one missionary I know has regularly to go into his bathroom to prepare his sermons,

and another has to procure quiet for his correspondence by hiding himself in the jungle. Now no one objects to constant employment. If it were not for our busy lives, I do not know how we should live out here on these lonely plains, under this pitiless sun, in these unclean towns, surrounded by such scenes, smells, and sounds as can only be met with in an Eastern country. But, consider the demands made upon us, and then reflect how much grace we need. A child swallows a coin. Its mother brings it to us. A wife turns obstinate. Her husband comes for us. A husband beats his wife. The wife comes weeping to us. A man in a fit of despair joins the army. We are asked to liberate him. A member of the church loses his character. We have to examine into things, and discriminate truth from lies. An educated Christian man runs into debt. His device is to apply to us for higher salary. A woman has two sons—one earning good wages; the other a boy at school. The elder son gets into debt. The mother's salary as a Bible-woman just keeps her and her younger son in food and clothing. The younger son, being clever, should receive a higher education. Who is to pay? Not the elder brother but the missionary. At least that is the result of a discussion that occupies nearly a day. We refuse, say. The missionary is then accused of spending his money over the heathen to the loss of the Christian.

The opportunity of service is of course what we seek. No doctor objects to practice; no minister to preaching. But the missionary is called upon to attempt work of such varying description, that he sometimes wonders really what he ought to call himself. The result is, that, inasmuch as he is a man of only average powers (to put it very respectfully), generally the last thing he thinks of at night before going to sleep is, that though he has done his best, the coin is still in the child—the wife's heart is not yet melted—the husband is not yet brought to feel that it is cowardly to beat his wife—the money is not yet found to liberate the despairing young man from the army he entered in a fit of pique, and mere negotiations have failed to take the place of money—the new convert ostracized by his neighbours is still in search of work, and dependent upon the missionary for his and his family's livelihood—the problem of keeping rain out of a building without going to the expense of re-roofing is not yet solved—and in the well case sufficient facts have not yet been gathered to meet the lie that the well is not a public but a private one, and that, therefore, the Christian is trespassing when he goes to it for water. And so on *ad infinitum*.

It may be imagined, therefore, how important it is that our Lord should be "with us always, even unto the end." Should the Saviour be asleep and the duty of steering devolve upon the disciple, what wonder if he grow perplexed and downcast when he finds the ship tossed about by the wind; and what wonder, too, if, when he cries out for help, the Saviour apparently sleeps on. "Impossible," says the reader. Ah, but it does so happen. Multifarious work with its fascinations, its bewilderments, its anxieties, though undertaken for the sake of our Lord, sometimes produces the apparent alienation of Him we thought we were serving, and the result is the unanswered cry for help. Not for long does it last. The silent Figure *does* waken, and the hands are stretched out in rebuke, and the winds and waves are subdued—but for the time being it is an awful experience to be apparently alone on the deep.

Will the readers of the CHRONICLE, therefore, remember that it is intelligent sympathy and prayer appreciative of his difficulties that is asked for by the missionary abroad.

H. F. W. L.

COMMEMORATION OF ROBERT MORRISON.

THE Centenary meeting at Morpeth was held on September 5th, being made specially commemorative of Robert Morrison, the pioneer missionary to China, who was a native of the town. He was born in the district known as Buller's Green, in the year 1782. The cottage where his father lived remained standing till the year 1887, when, along with adjacent cottages, it was pulled down, and fresh dwellings were erected on the site. At the suggestion of Mr. James Fergusson, of Morpeth, the owner of the property

to speak at our meeting. He bore the most unqualified testimony to the abiding value of Morrison's work in translating the Scriptures into Chinese, and not less to his stupendous achievement in the Chinese Dictionary, of which he could speak with all gratitude from a personal experience of its usefulness.

I may add that on the Sunday evening previous, a joint meeting of the Presbyterian and Congregational churches was held in the Town Hall. The memory of Morrison has a special claim upon the Presbyterians of Morpeth, for his



MORRISON'S BIRTH-PLACE, MORPETH.

[From a photograph by Mr. James B. Waters.]

most willingly inserted a tablet in the front wall bearing the following inscription :—

"In Victoria's Jubilee Year, this house replaced the one in which Robert Morrison, D.D., was born."

At my request, and with a view to the pages of the CHRONICLE, Mr. James B. Waters, of Morpeth, took a photograph of the immediate locality. The little white oblong over the archway indicates the tablet to which I have just referred.

That veteran missionary, Dr. Muirhead, of Shanghai, came

parents were Presbyterians ; and though no baptismal record of the period remains, it may be taken for a certainty that he was baptized in the old Presbyterian Meeting House in Cottingwood Lane, now used as a school. It was fitting, therefore, that we should hold a united gathering. The Rev. A. H. Drysdale, minister of the Presbyterian church, presided, and I gave an address descriptive of the life and work of Morrison. For the materials of this I was largely indebted to the Life of Morrison by his widow, finding also some interesting details of his boyhood in Newcastle in the

short Life by Dr. Townsend, missionary secretary of the Methodist New Connexion.

Dr. Muirhead's short stay in our town has left a blessing behind, and I am glad to be assured that his visit to the native place of Robert Morrison will be not the least pleasant recollection of his sojourn in England for the proceedings of the Centenary Year.

Morpeth.

DAVID YOUNG.



TWO SAD LOSSES IN CENTRAL CHINA.

NEWS of the sudden death of Mrs. J. Walford Hart, of Hankow, on Sunday evening, July 28th, fifteen months after her husband had been called home under such distressing circumstances, was, at her own wish, not conveyed to friends at home by the usual process of the cable, but by the slower medium of the letter post. It, nevertheless, lost none of its poignancy by the delay, but came as a great, sad blow to her parents, and to all who knew her at the Mission House and elsewhere. Mr. and Mrs. Harris, of Calne, the parents of Mrs. Hart and Mrs. Dr. Gillison, were informed by the latter; while the intelligence came to the Mission House on Saturday morning, September 7th, through the Revs. A. Bonsey and Arnold Foster, both of whom express the universal feeling of deep sorrow and profound respect. Mr. Bonsey writes:—"We are all feeling broken-hearted to-day. Our dear friend, Mrs. Walford Hart, died quite unexpectedly on Sunday (July 28th), at 7 p.m. She had been down with dysentery, but was much better on Saturday, and we were feeling very hopeful, when she took a turn for the worse and passed away. She was a thoroughly unselfish, good woman, an efficient worker, respected and beloved by all, both foreigners and Chinese." Mr. Foster says:—"Mrs. Walford Hart was much beloved by the Chinese, as well as by all the Mission. She was about the last member of the Mission that we should have expected to be thus suddenly called away; she always seemed so strong and active. A more absolutely unselfish person I never met, and her unflinching devotion to her missionary work was an example and a stimulus to everyone. Her life was consecrated to God in every department of it. We feel very deeply for her parents and for Mrs. Gillison. The two sisters were devoted to one another, and each strengthened and helped the other in a way very beautiful to observe." The following letter from Dr. Griffith John will also be read with painful interest:—

"Hankow, July 30th, 1895.

"DEAR MR. COUSINS,—The Directors will be very sorry to hear of the sudden death of Mrs. Walford Hart. On Sunday week she was, to all appearance, quite well, and attended the services as usual. On the following Monday she was taken ill of dysentery. On Sunday, about 7 p.m., she breathed her last. Her constitution was naturally strong and vigorous, and I always thought of her as one whose

missionary career would reach far into the coming century. You may imagine, then, how unprepared we were for this sudden coming of our Lord in her case.

"But, though Mrs. Hart's missionary life has not been a long life, it has been a life of earnest activity and high purpose. Very few have succeeded in putting so much valuable work into such a short space of time. When she came to China she evidently came to work, and she did work with an energy and a devotion which none of us can soon forget. She worked at the language with all her might, and made marked progress. She threw herself into the hospital work with great enthusiasm. She was never absent from the Sunday-school, and seldom absent from any of the services. She had started a Bible-class at the Kia-Kiai Chapel for the women residing in that part of the town. And she was ever trying to find out some new ways of helping on the work. Into all this work she carried a great fund of brightness, which the Chinese highly valued, and which certainly did them much good.

"Her work was glorified by her genuine love for those on behalf of whom she had consecrated her life. She loved the Chinese with genuine affection, and they were not slow in finding it out. They loved her and clung to her. This was shown at the funeral, which took place yesterday afternoon. There was a large attendance of missionaries and other foreigners; but the marked feature of the occasion was the great gathering of Chinese converts, both men and women, but especially women. And they were there not as mere spectators, but as brothers and sisters in Christ, moved by the deepest sympathy for the living as well as unfeigned love for the dead. We sang "For ever with the Lord" in Chinese. It would have done your heart good to have heard that hymn as sung yesterday by our native brothers and sisters. Nothing could have been more reverent, nothing could have been more full of genuine pathos. The hymn was sung at the special request of Mrs. Hart. When I explained this to the foreign friends who were present, they seemed much touched by the fact.

"Some months since Mrs. Hart and myself were walking through the busy streets of Hankow, on our way home from



THE LATE MRS. J. WALFORD HART.

the morning service at the Kia-Kiai. She said something which led me to ask if she was glad she had come to China. Her reply was: 'Oh, yes, Dr. John, I am glad that I have come to China.' On Sunday morning she expressed a desire to see me. I went, and she said that she wanted to say good-bye, and to ask me to write to her father and mother and tell them that she was glad she had come to China. 'You remember,' she added, 'putting that question to me.' 'Yes,' I said, 'I remember; and I will write your father and mother and tell them what you say.' 'Thank you,' she said; 'please tell them.' I was called in again to help in another matter. When leaving, she said: 'Good-bye again. Give my good-bye and love to Mr. and Mrs. Sparham and dear little Gito.'

"Thus did Mrs. Walford Hart take her leave of us on the 28th of July. Her death will be a great loss to the Mission. We cannot understand why one so well fitted to work for God in this part of China should be thus taken away when so much needed. But God must be right in all His doings; we can only rest in His sweet will. We sympathise greatly with Mrs. Gillison. The sisters were everything to each other. Mrs. Gillison is bearing up well, but the trial is great. We think also of the parents at home; and our hearts go out in deep sympathy with them.

"As to the departed one, we know that she is with the Lord—the Lord whom she loved so well and served so faithfully. We mourn her loss to us; but our loss is Heaven's gain.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
They lose themselves in heaven's own light.'

"Ever yours sincerely,
"G. JOHN."

Mrs. Gillison's letter to her parents, which we have been allowed to peruse, testifies to Mrs. Hart's constant thoughtfulness for others during her illness, even when she was growing weaker. The day before she died, when told that she might not recover, she said: "I am not afraid"; and then she quoted several verses of what she called "Walford's hymn," as she first knew it from his choosing it one evening:

Jesus is the same for ever—
We may change, but Jesus never, Jesus never.
Oh, what rest in Him abiding,
In His love and care confiding, still confiding.

(The hymn was sung subsequently at the funeral.) Then she said: "Shall we sing it together?" and the sisters sang it. She prayed that for her sister's and parents' sake and the work's sake she might be spared, if it were His will. "A little while would give me time to do some more work for Thee; yet I am willing for whatever Thou seest best." She said to her sister: "Tell father and mother I am so glad I

came to China. Tell them I hope more will come out to go on with my work, for I do pity the poor Chinese women so, and some of them are so nice." In saying "good-bye" to the servants, she mentioned each one by name, and told them she wanted them to trust her Saviour, and wanted to meet them all in heaven, they being very much touched. Once she said to Mrs. Gillison: "Hold my hand," and the words seemed to suggest to her the hymn: "Hold Thou my hand, so weak I am and helpless," which verse she repeated, and afterwards exclaimed: "Come, Lord Jesus." She was never delirious, but quietly sank, and died just at seven o'clock, when a hymn was being sung at the Rest, and they could hear it. A triumphant death indeed! Since the funeral, Dr. John has heard many testimonies to loving acts and words of the departed. Mrs. Hart was buried close to her husband.

Four days after we had heard of Mrs. Walford Hart's death, the Foreign Secretary had the exceedingly painful duty of informing friends, immediately after the receipt of a cable from Chung King, that Mrs. Owen, the wife of the Rev. William Owen, had that day (Wednesday, September 11th) succumbed to a heart clot, after the birth of twins, who died before her. This, too, has been a terrible blow, and the deepest sympathy of a large circle of friends will go out towards the bereaved husband and to the relatives on both sides. Before Miss Sugden married Mr. Owen, she had laboured with great devotion and success in medical work at Wuchang under the Wesleyan Missionary Society. Her impassioned address at our annual meeting in Exeter Hall before she returned to China will long be remembered, and the sense of our own loss is as great as was the realisation of the strength we felt our Central China Mission had gained by her addition to our circle. The circumstances of her death are rendered still more painful by the fact that the Directors had recently been able to arrange for Mr. and Mrs. Owen to return to their much-loved work at Wuchang.

THE LATE MR. JOHN WILLIAM PYE-SMITH, OF SHEFFIELD.

THE Sheffield Auxiliary of the Society has sustained a great loss by the death of its Treasurer, Mr. Pye-Smith, who passed away on September 2nd, after a brief but painful illness, at the comparatively early age of fifty-four. Mr. Pye-Smith belonged to a family which has, for at least three generations, taken a conspicuous part in the municipal and religious life of Sheffield. His grandfather, Dr. John Pye-Smith, was the well-known theologian and principal of Homer-ton College. His father was an honoured and useful citizen of Sheffield; he filled the Mayoral office; he was also deacon of Nether Church and a prominent Nonconformist. The subject of this sketch was educated at Mill Hill, and subsequently practised as a solicitor. He became a member of the Sheffield Town Council, was chosen Alderman and then

Mayor, and for the last eight years of his life filled the office of Town Clerk. He was connected with Nether Church, and was one of its deacons from his twenty-third year to the time of his death. He was for several years a teacher and afterwards superintendent of the Sunday-school. He took a great interest in the subject of ministerial education, and was hon. secretary of Rotherham College until its amalgamation with Airedale, and was identified with nearly every movement that aimed at the moral and religious welfare of the community. The churches of Sheffield will chiefly remember him as the treasurer of the Society's Auxiliary, which office he long and worthily filled. His zeal for missions was proved by long years of service on their behalf. He spared neither time nor strength in promoting the prosperity of the Auxiliary. He was greatly beloved



[From a photograph by Sarony, Scarborough.]

THE LATE MR. J. W. PYE-SMITH.

for the Christ-like spirit that ruled his life; and was deservedly honoured for his character, in which strength and simplicity were beautifully blended, as well as for his fidelity and duty and his devotion to Christ and His cause. At his funeral there was a large gathering of mourners, representatives of the municipal and other public bodies, the churches of the city, and many philanthropic institutions.

At a specially convened meeting of delegates of the Sheffield Auxiliary, held on September 3rd, 1895, the following resolution was passed:—"This meeting of members of the Sheffield Auxiliary of the London Missionary Society, specially convened for the purpose, having heard with great sorrow of the death of their beloved Chairman and Treasurer, would convey to

Mrs. Pye-Smith and her family their assurances of genuine and heartfelt sympathy with them in their sore bereavement. They would affectionately commend them to the Heavenly Father's care, to the tender sympathy of Him who wept with the mourners at Bethany, and to the gentle ministry of the Holy Ghost, the Comforter, and they pray that 'all love—

'His love, unseen, but felt, may o'ershadow them,
Till God's love set them at his side again.'

"The delegates present would thankfully record the long and faithful services rendered by their departed friend to the cause of foreign missions, and more particularly his untiring devotion to the interests of this Auxiliary, which he served, first as Secretary and afterwards as Treasurer, for a long series of years. In a quiet and unobtrusive way, but with painstaking conscientiousness and quenchless zeal, he never ceased to labour for the extension of Christ's Kingdom among the heathen. His presence at the meetings of the Auxiliary will long be missed by his colleagues, and his example cannot but stimulate to fidelity and consecration those who are spared to carry forward the work he so ardently loved. His fellow-officers, who met him in council as recently as the 11th of July last, little thought his attendance then would be his last in connection with the meetings of this Auxiliary.

"The delegates present cannot adequately express their sorrow at losing so faithful a comrade, but they would bow submissively to the Father's will, and confidently anticipate the promised reunion with their departed friend 'within the veil.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

THE ANTI-FOREIGN RIOTS. As we went to press with the present number of the CHRONICLE just before the China mail could arrive which was expected to bring more detailed information regarding the state of affairs in the country at the time of the lamentable massacres, there is not much to add to the statements made in the September CHRONICLE. A letter from Dr. Griffith John, dated July 16th, giving particulars of the anti-foreign riots in Sze-chuan, was published *in extenso* in the *Independent*, and we need only reprint one or two passages here. Dr. John said:—"I have seen many of the fugitive missionaries on their way through Hankow to the coast. On the one hand they have brought much sad-

ness to my mind, but they have brought much joy also. Their patience, their courage, their love, their zeal, their determination to return to their work—all these things have impressed my mind deeply. Then the stories they have to tell of their converts are very inspiring. Almost to a man the converts behaved splendidly in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forsake the assembling of ourselves together.'

CHEERING NEWS. "Now," adds Dr. John, "for a bit of news that will cheer your heart. Last year I gave you some account of a remarkable work that had sprung up in the district of

King-shan. I told you that I had baptized there on one Sunday forty-one adults and nineteen children, sixty in all. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to King-shan. He tells us that all the converts baptized last year remain strong and firm in the faith. There are now more than 190 waiting for baptism, of whom about 100 are deemed *quite* satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About forty villages have become more or less Christian, and the work looks as if it might spread all over that part of the country. In the district of Tien-Men there is a most interesting work springing up in the immediate vicinity of our station at Pah-tsze-nau. The place is called Peh-ho-Kou, and I am told that from twenty to thirty people are seeking baptism there. What they told Mr. Hiung was this: 'We have given up idolatry. We do not believe in Roman Catholicism. We wish to be Christians, and desire to join the Gospel Church.' The Gospel Church is our specific designation."

"At last," writes the Rev. W. H. Rees, "at last." of Chi Chou, "even Hêng Shui has opened its gates to the Gospel. Hêng Shui, where magistrate and gentry combined to refuse to allow us to buy land seven years ago, and where Dr. McFarlane and I were mobbed, where my wife and I were most rudely treated—even Hêng Shui has a chapel right opposite the Yamen gate; and the veteran apostle, Chang Yung Ching, is settled there. Already some have been baptized, and there are several inquirers. Thank God that the Gospel flag is unfurled on this citadel of the enemy, after many years of anxious waiting and praying. We are still enjoying much blessing in our work in Chi Chou, and, although there is much to cause anxiety still, we find the Master very near and very gracious. I believe that the churches were never in a more healthy state, and most of them prove their

vitality by works of love and mercy which are most encouraging."

THE Rev. J. Sadler, of Amoy, sends the following translation of a letter from an extra evangelist in the North River region:—
 "At Enghok have had fairly good opportunities with literary men. One man, named Tan, received from me a copy of the Commentary on Matthew. I explained the truth to him with a view to helping him forward. This was last year. *This* year, again, I instructed him, and he is making progress. If this man goes on as he is going, he should prove a good worker. We ought to pray for him that he may receive the Spirit, then he will come to something. Here is *one* proof of the good of the Commentary on Matthew:—At the church in our city we won a man named Lîm, and he is more and more earnest. He is vigorous in working with us for the salvation of souls. He brings his own children and relatives to the Saviour. It is to be hoped that this man may turn out a good worker. Here is a *new* proof of the good of the Commentary. My younger brother became a Christian last year, also through the Commentary. These two years I have distributed a number of the Commentaries (some bought by my own money, and some given by Mr. Sadler). The expense is not great, but the good is very considerable."

THE Rev. J. Sadler also sends us an interesting letter written by a Japanese Christian lieutenant:—
 JAPANESE AND CHINESE CHRISTIANS. 12th, 1895. Rev. Pa Tohma [Mr. Barclay's Chinese name].—Dear Sir,—As I heard of you from Khaw Teng-hong, I write you this letter. I am but a young officer in the Japanese Army (Reserves). I was educated in a Methodist school at Aoyama, Tokyo, and became a Christian some years ago. I am your brother in the Lord. I am sorry that this war broke out. But it was a necessity that we should fight. I believe that there is a Divine guidance in this war, which leads Oriental nations to leave their old civilisations and seek the new and spiritual one. I believe firmly in the Divine mission of Japan, and I fought this war to fulfil my duty. Now the battles are over. We are here in Pescadores. We do not know what will be our future. But at present we are doing our best to help the Chinese Christians in this place. They are keeping their Sunday services with us in the Lee Pai Tong [the Chinese word for chapel]. We Christians in this detachment are not many, yet we made ourselves into one body in His Name, and we earnestly pray that the great truths of the Lord might be revealed in this part of the world, and strike into the dark bosoms of China and her Continental neighbours, and thus quicken the day of His Kingdom. When we captured this island we did not know that there was a church. At first our men did not know of it, and used it. But now

the church is restored to the native Christians. There is a photographer among us who is a Christian, too. Some days ago he took a picture of Chinese Christians and us assembled before the church. After that, we Christians of both nationalities had a happy social meeting. I will not tell you much of ourselves, for Khaw Teng-hong says that he already wrote you. We shall be very glad if you would come here to visit the native Christians and us. We are sure that you will be safe. We are reading Chinese 'Sin Iok' and singing 'Iong sim Sin si' [New Testament and Hymn-book]. If you can send us those books and make us send them to our Christian friends at home, we will be very glad. A new era has come for us in the Orient. Great duty lies on us who believe in God.—Sincerely yours in the Lord.—LIEUT. —."

INDIA.

THE Rev. D. Hutton, of Mirzapur, has recently baptized a man who had for many years been a religious devotee, and who still has at times (though Mr. Hutton thinks he has nearly conquered them now) leanings towards the quiet life of a recluse. "Indeed," says Mr. Hutton, "it was because of his desire to go back to his old ways, to rove and meditate in some quiet spot, that I delayed to baptize him. He is beginning to understand that he has a duty to others, and though he shrinks from the busy, bustling life of the world, he now goes very regularly with one of the catechists into the villages, and tells the people the story of his own experiences in his new-found faith. He is about fifty years of age, and one can imagine how a man accustomed to an ascetic life so long, and thinking of such a life as the ideal religious life, shrinks from the noise and wordy talk he finds among the people, especially the people of the city." Mr. Hutton promises to send some account of the man's experiences as an ascetic.

MADAGASCAR.

ON Monday, August 26th, a heavy mail from Antananarivo came to hand, the latest dates of the letters being from Antananarivo, 9th July, and from the coast, 22nd July. These letters contained little or no intelligence respecting the war, simply notifying the capture of Mevatanana, the last important item of definite news that had reached the capital. But it will relieve the minds of many in this country to know that the Central Province was quite free from disturbance. Mission work and the ordinary lives of the people were proceeding as usual, and there was no indication whatever of an anti-foreign feeling. Notwithstanding the advice of Mr. W. Porter, H.B.M. Vice-Consul, who had urged all British residents to leave for the coast, all the male missionaries, and a fair proportion of the ladies also, had decided to

remain at their posts. The information received stated that the missionaries of the Friends' Mission, the S.P.G., and the Norwegian Missionary Society had alike come to this decision. It was felt that the Consul had relieved himself of responsibility by tendering the advice he had given, but there was nothing up to that date in the circumstances of the country that necessitated withdrawal. One of the senior missionaries wrote:—"Things are wonderfully quiet and tranquil here at present. There is nothing like any public excitement, much less any angry feeling against foreigners, and I have not heard a word of insult or anything approaching to it. On the contrary, there is a kind and pleasant feeling towards us as far as my own observation goes." He adds, "Of course circumstances may yet arise which might oblige us to modify our plans, but I earnestly hope that nothing may occur which would take us out of the Island, even if we should be obliged to leave this city for a time." The letters from the coast, referred to above, fully confirm these favourable reports from the interior.

CENTRAL AFRICA.

THE Rev. W. Thomas and Messrs. A. Carson and W. H. Nutt have all been attacked by a trying fever, but all have, we are glad to say, recovered. Mr. Thomas has been visiting the village of Kasanga on the west side of the Lake. The *Morning Star* still being useless, he performed the voyage in a large canoe belonging to some Fipa fishermen, and, after calling at a small village called Kipwa, where he met an old patient, he reached Kasanga early, and was received gladly by Chief and people. He found that the village contained between 600 and 700 people. "We held a service in the moonlight—a novel experience for them as well as myself. The Chief, an old man, who spent a year on our station before he succeeded to the office, was anxious to have a school built, but felt somewhat jealous of a teacher settling there. Finally, he said he would like Ungulu, the teacher now on the hills, to come. He took me round the village and showed the sites both for a school and church. He told me that the French priests from Mpala, two days higher up the lake, had visited him and were anxious to begin work in his village. He declined, saying he knew us, and that he wished us to come. They were not at all pleased." Mr. Purves has consequently been engaged in building a school at Kasanga, and Ungulu is to be transferred to that village.

THE position of the missionaries at the new station of Kambole has greatly improved since the beginning of the year. Having secured a few more workmen, they made good progress with the buildings, and were comfortably

settled in a dwelling-house before the end of March. "My time," says the Rev. D. P. Jones, writing on March 26th, "has been spent mostly during these last two months in translation work. When I was down at the Lake it was suggested that we print a small hymn-book. The number of hymns we possessed at that time would be about thirty. Seeing that this collection was small, and that a greater variety was desirable, we have all been at work composing new ones, so that when the book is printed we shall probably have sixty hymns on a variety of subjects. This will be a valuable addition to our literature. I have also just completed a translation of Æsop's Fables. Mr. Jones has visited the Chief Chungu, and on the way he stayed a Sunday with Kalulu, the teacher who is stationed at Mututu's village. Kalulu's residence in the village has not been without good effect. In two or three instances his advice and persuasion have prevented the Chief from perpetrating acts of injustice towards his subjects. "I am confident, also," adds Mr. Jones, "that after the idea of 'do nothing without pay' is banished, they will attend school and Sunday service in larger numbers. There can be no doubt that the message as delivered by a native is far better understood than it possibly can be from a white man, however well he may know the native language. And I have, therefore, much faith in the establishment of native teachers in the different villages, especially when they have been well equipped." Mr. Jones and Mr. Nutt had been having rather an exciting time with lions and leopards at Kambole.

SOUTH SEAS.

THE Rev. W. E. Goward writes from
 GOOD NEWS FROM APIA. Apia:—"God's blessing has been poured out, and we have had conversions here in Apia. A Mr. and Mrs. Smith, of the 'Helping Hand' Mission, of Auckland, were passing through, and we felt impelled to constrain them to stay. They gave us Sunday and three week-days, and we had special services of all kinds; God drew near, and some of our young folks who were seekers, and my chief hope, came out boldly for God, and others were able to dedicate themselves to God. Since they have left we have earnestly followed up, and are determined to reap fully of, the work God's Spirit is doing; several more have been blessed, and we shall soon have quite a little band of true Christians. I have great hopes of about twenty; God increase our faith. We have aroused active opposition. Some of those who have been saved have made up their minds that it is wrong to ride and go to picnics on Sunday, or to go to dances in public places where much that is harmful is heard and seen." Mr. Goward also reports fifty-three members in the Gospel Temperance Society, and states that a Y.P.S.C.E. has been started with eight members.

NEWS FROM OUR STATIONS, PERSONAL NOTES.

CHINA.—The Foreign Secretary's letter of thanks to the Central China Christians for their handsome congratulatory scroll was translated into Chinese by Dr. Griffith John, and has given great satisfaction. The translation was read by the senior native preacher, Mr. Ch'en, on Sunday, July 28th, at the church meeting, when all of the members received copies, much to their delight. Mr. Bonsey is sending home some copies England.—The trying circumstances which have necessitated the early return of Dr. and Mrs. Bennett from Tientsin (viz., illness of Mrs. Bennett from serious aural trouble) moved the District Committee, in sending the usual formal recommendation to the Directors, to put on record "its deep sympathy with the dear friends whom it so recently welcomed to its fellowship and from whom, in the course of God's Providence, it is now called to part. For ourselves and our beloved Society the trial which has thus come is of no ordinary kind. We can but leave the issue in His hand who chooses all the paths alike of each of His children and of His Church, and pray that ere long we may know that in this case His righteous loving will has again been graciously fulfilled." The Rev. A. King, in forwarding the foregoing rider, says he cannot express how sad it has been for all of the Mission circle to lose such promising fellow-workers.—Towards the end of July the Viceroy (Li Hung Chang) asked Mrs. Dr. King to go to Hanking to render some medical service to his daughter, who went south during the war troubles. At his Excellency's suggestion Mr. King accompanied his wife, who, it will be remembered, rendered such valuable aid to the late Lady Li, the Viceroy's wife.

INDIA.—It is very gratifying to learn that most of the Non-conformist bodies in Calcutta and the Established Church of Scotland placed their pulpits at the disposal of our missionaries for one service, in order that they might give an account of the hundred years' work of the Society, and most of them have also given us collections. The highest amount yet received has been at the Baptist chapel—viz., Rs. 150.—The Rev. E. S. and Mrs. Oakley, of Almora, who are returning under medical advice, hope to reach this country by the middle of October.—Miss Barclay has so far benefited from a rest and change that she hopes to remain at Madras until the spring.—In referring to the success obtained by pupils of the Benares Mission High School in the Scripture Scholarship examination arranged by the Missionary Educational Union for the North-West Provinces and Oudh, the Rev. W. Cutting incidentally mentions that Christian boys cannot win scholarships, only prizes; hence a non-Christian who gets 160 marks heads the list and obtains

Rs. 60, whereas a Christian lad who gains 169 marks gets a prize of only Rs. 18.

AFRICA.—The Rev. A. J. Wookey, in his “queer sort of outlandish life” on the shores of Lake Ngami, has had another most exciting tiger hunt. For two nights the animal “walked round the place as if it belonged to him,” killing goats and fowls, and severely biting a dog. The second night, after one or two misses, Mr. Wookey shot him by the light of a bull’s-eye lantern, and disabled him, so that he was easily found next morning and despatched. Another tiger was shot in a tree, whither the dogs had chased it. Mr. Wookey was contemplating two journeys for opening up work.

MADAGASCAR.—The Rev. J. Pearse has had a severe attack of fever, but under careful nursing has considerably improved.

SOUTH SEAS.—Miss Ardill has been seriously ill; but after a rest and medical treatment was hoping to resume work in the Boarding School at the end of July. We sincerely hope that she will rapidly regain strength, as her services are of great value to the Mission, and she has won the respect and love of the scholars and has great influence over them.—The Roman Catholic Mission have now two priests and two sisters on the Island of Rarotonga; the Seventh Day Adventists expect their vessel, the *Pitcairn*, to land a teacher and his wife; a Mormon and his wife have also arrived, and hope to reside on the island and make converts. “This is a sight,” says Mr. Hutchin, “to make angels weep.”

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN relation to our Home churches, we have not only to solve the problem how to quicken missionary interest, but also how to maintain it. It is necessary to kindle the spark, and to fan the spark into a flame; but if the flame is to burn brightly, and to continue to burn, it must be fed.

ALL intelligent zeal is founded on knowledge. We need, therefore, to recognise the fact that much of the apathy and indifference regarding Christian missions that is still in some quarters to be found, is due to ignorance. Men do not feel because they do not know. This ignorance must be resolutely dealt with, and all sources of information brought within reach of our people, the taste for good missionary literature cultivated, and the food supplied.

IN this direction I believe our Circulating Missionary Library will be found to be of immense value, and I am assured that the expenditure incurred in making this provision will prove to be a thoroughly sound investment, which

will produce an abundant return in extended knowledge, quickened zeal, enlarged gifts, and more devoted service.

I HAVE gratefully to acknowledge much kindly interest in the endeavour to meet this widely-felt need. Most of the publishers have supplied at reduced prices the works that have been selected with which to make a start, and hearty thanks have been tendered to the Baptist Missionary Society for twelve copies of the stimulating Centenary Volume of their Society, and to the China Inland Mission for twelve copies each of Volumes I. and II. of the intensely interesting Story of their work. We are likewise indebted to Miss F. M. Williams, of Bath, for the kind presentation of twelve copies of her book, “A New Thing,” just published, which most graphically describes missionary work in China.

I HAVE also especial pleasure in reporting the most welcome gift of a large and valuable mahogany and plate-glass book-case, which bears an engraved plate, with this inscription: “Presented for the Watchers' Band Library of the London Missionary Society by Messrs. F. Sage & Co., 58—62, Gray's Inn Road, W.C.” I sincerely trust that the warm and cheering sympathy thus manifested may stimulate other friends to a like generous expression of their good wishes.

THE Library is now open, and is available for all members of the Watchers' Band. The amount of the subscription is adapted to suit the varied requirements of Branches, and it is hoped that many will take advantage of the opportunity thus offered. Full particulars have been sent to all the Branch Secretaries. To meet the cases of unattached members, personal subscriptions will be received. Catalogues, with rules, can be obtained through the Secretary of any Branch for 1d., or will be sent direct to any address, post free, on receipt of 1½d. in stamps.

IF self-help is good, mutual help is better. While, therefore, every Branch should endeavour to utilise the gifts of its members in the conduct of its own meetings, it is also most desirable that it should seek to extend such help, as far as possible, to other Branches within reach. In order to facilitate such mutual service, I shall be glad if all who are willing to assist thus in the delivery of addresses, and in other ways, will kindly communicate with me.

JAMES E. LIDDIARD.

NEW BRANCHES.

<i>Branch.</i>	...	COUNTRY.	...	<i>Secretary.</i>
Boston (Red Lion Street)	Miss E. M. Haller.
Cambridge (Emmanuel)	Mr. Albert A. Thrussell
Stone	Miss Nellie Harris.

NAGERCOIL PRINTING OFFICE.

I SEND you a photograph of our printing office. This is one of the most important of our Mission institutions in Travancore. It was begun long ago, in the time of Mr. Manet. At one period in the history of the Mission there were three presses at work ; but in 1852 a united establishment was set up in Nagercoil, and since then all our printing has been done here. Last year three and a half millions of pages were printed. Our work is mostly in the magazine line, five monthlies and two quarterlies being regularly issued, and also a monthly tract or handbill for the heathen. These

paralytic, associated, with which was the faith of the man's friends, and the subsequent sending forth of the disciples to preach and to heal. The subject of the sermon was to show the position and power of Christ and His Gospel in human life to save and to heal ; the re-creating Divine energy in the midst of human life and society, restoring a spiritual Cosmos out of the existing Chaos, and so restoring the primal harmony of God's creation.

A fitting conclusion to a most helpful service was the Sacrament of the Lord's Supper, when the brethren—European and native—enjoyed the same loving communion.



NAGERCOIL PRINTING OFFICE.

publications are all in the Tamil language, and are sent all over our fields in Travancore and to many other parts of India. Our Press is thus an immense power for good in the country.

J. D.

CHURCH LIFE IN TRAVANCORE.

OUR annual committee meetings have been held this year at Nagercoil, and during the sittings occasion is taken of having a conference with the native pastors. This is considered to be of so important a matter, that this year a whole day was set apart for that purpose.

The day was begun by a most profitable and inspiring service in the commodious church, attended by all the European missionaries, the native pastors, and many of the local Christians. The Rev. J. Duthie, our esteemed and veteran missionary and secretary, preached a most admirable and able sermon from the incident of the healing of the

with their Lord, feeding on the same spiritual food, and stimulated and strengthened in the same faith, for the same glorious service of bringing a redeemed humanity to the feet of God and to life in Jesus Christ.

At ten o'clock the Conference begun, at which was discussed matters affecting the life and prosperity of the churches. Many questions were raised, but one noticeable feature of the Conference was that the European brethren introduced most of the topics for discussion. It cannot be that the pastors are indifferent to these matters, nor are they, I am sure, incapable of dealing with such. It must be, and I think is, arising from the fact that these affairs have been, all along the past ninety years, dealt with by the missionaries, and the native brethren are not yet bold enough to introduce topics for discussion in a united conference. Nevertheless, we are all being drawn closer and closer together, and the native pastors are beginning to see that, so as never before, a proper share of the responsibility devolves upon them in dealing with and guiding the highest interests

of our people. In order to this, these conferences have been instituted, and the Committee encourage free discussion by all possible means.

One most pleasing fact revealed by the Conference was the vigilance exercised by the churches in preserving the purity of the Church, reports being made and discipline being enforced with due impartiality. It was also gratifying to find that voluntary workers were gradually increasing, and that these workers are giving themselves with praiseworthy devotion to preaching and visiting the smaller congregations and the sick, and in various other ways helping on the work of Christ.

The question of Bible knowledge among our people provoked much interesting discussion, which cannot fail to be helpful. There was an expression of fear, however, that there was a falling off in Bible knowledge. In answer to this a request was made by the pastors for a text-book for the preparation of our people for church membership. It was, however, thought to be unadvisable to put such a text-book into the hands of the people, as there would be the temptation to make that text-book the standard of their knowledge of the Bible, rather than the fuller study of the Bible itself. In that case, mere book knowledge would weaken and not strengthen Christian life, attention being given to, and satisfaction being felt with, the letter rather than with the spirit of knowledge. As helps to the people, however, in the study of the Bible, it was suggested that our preachers should take some series of consecutive Bible teaching in the pulpit, as this kind of teaching tends to stimulate further and more satisfactory study. For this purpose there was a felt need for material for the preparation of such pulpit instruction in the shape of good, helpful books, many of our preachers having nothing but the Bible itself, and nothing at all to throw light on many of its hidden truths. Further conversation on this subject discovered the great need of vernacular books as well as English books. It was, therefore, urged upon the pastors that some of them should use their talents in this direction, by writing vernacular books for publication, for which there is a large scope of usefulness. It was with mingled feelings of pleasure and pain that it was seen that much of the preaching did not aim at conversion, while at the same time there was abundant evidence that a moral life was insisted upon and Christian character was enforced. We rejoice, however, that our pastors and people are thirsting for a revival of God's grace, and for a renewed outpouring of the Holy Spirit.

Respecting discipline in the church, every care is taken that the strength and efficiency of the church is not impaired. There are, of course, here and there a few cases of misconduct and irregularity, adopting or reverting to heathen customs, &c., which are speedily dealt with. In most cases where complaints are made to the pastors and deacons, they are honest and sincere, although a few may be made from

some personal feeling of animosity or revenge. The members take the initiative themselves in making matters known, and the church as a body enforces the discipline. These matters are affected more or less by the personal lives and characters of the pastors and deacons themselves, and if they be men of undoubted moral life, then the whole thing becomes easy. One very regrettable thing in our church life is, that so many of our people seem perfectly content with their position as adherents. The necessity of striving to make them dissatisfied with the mere name of Christian, and causing them to hunger and thirst for the faith and the love of Christ, is therefore pressed upon the pastors.

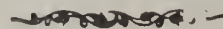
The question was asked: "Is it found that our people marry with the heathen?" While one or two cases were referred to as amongst the lowest classes, yet the church is wonderfully free from such experiences. This is cause for great thankfulness; especially so, considering the very loose ideas of marriage which exist among the natives of the country generally. In this respect at least Christianity is proving itself the ennobler and purifier of the life. In every case where these marriages with heathen have been contemplated, efforts have been made in the first place by the people and the agents to prevent them. When the parties have been found to be obstinate, or helpless, as is not infrequent, they have, in the case of members, been at once expelled the church, and in the case of adherents the names have been struck off the list.

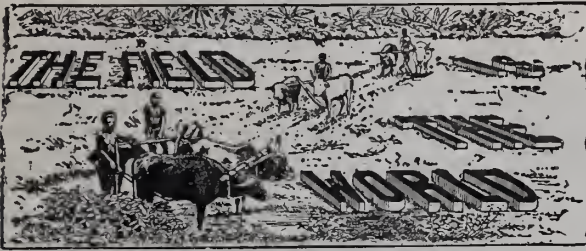
Perhaps the most hopeful sign of the Christian life is the fact that many of our young people are coming forward and requesting church membership; one very pleasing feature in this respect being that a goodly number of boys and girls from our seminary and boarding schools have become decided Christians.

Information and testimony were duly given of the existence of many branches of the Young Men's Christian Association in different parts of our Mission. These are helpful adjuncts to Christian church life and work, inasmuch as from the ranks of these young men come many active and useful workers, such as open-air preachers, sick visitors, and Sunday-school teachers.

On the whole, such conferences cannot fail to be productive of great and lasting good to our Mission and to the churches. To preach the Gospel is an important business; to build up and to guide the churches is an equally essential business. In this is much of our concern; and for this we need the prayers and help of all our friends. Our eyes are up unto the hills; and we pray the Church of the Living God not to forget us nor to neglect us. We are yours.

W. D. OSBORNE.





THE *Allgemeine Missionszeitschrift* for June contains an interesting article on the Women's National Indian Association, an association of Christian women in the United States, who were the first to awaken public attention to the grievous sufferings of the native American Indians at the hands of their white rulers. This Association sets before itself two objects: (1) to obtain legal protection for the civil rights of the Indians; (2) to send out and maintain suitable teachers and missionaries among them, in order to train them as Christians and citizens. It was founded in 1879, and though at first concerning itself chiefly with the legal protection of the Indians, a department in which it has already achieved great things, the missionary work soon became its most important branch of activity. It has raised up thirty-three mission stations in the last ten years and given them over to various religious communities. The Association is undenominational, and its stations are worked by various religious bodies. Many capable helpers have been educated amongst the Indians themselves; and if the work is only continued as faithfully as it has been begun, there is good hope that at no distant period the remains of the earlier population of America will become good citizens of that vast empire, sharing in the blessings of civilisation and Christianity.

ONE of the most valuable of the native Indian missionaries is Dr. Susan La Flesche, an Indian lady who has received her medical training through this Association, and who is now at the head of a school founded by the Government of Nebraska for the Omaha Indians, but who also works as a medical missionary among her people with the greatest devotion. "I rejoice greatly," she writes in a letter to the Directors of the Women's Indian Association, "to be able to work among my own people. The lines are fallen unto me in pleasant places, and my life is a very happy one. It is a blessed work which God in His goodness has given to me, and my people ever grow nearer to my heart. And how thankful I am for all that you have done for me and my people!"

UNBELIEF does not exist among the Lessouto of South Africa; the heathen there is religious after his fashion. He does not mock at Christianity; he speaks of God with respect; he believes, up to a certain point, in the truth of the Gospel, and while he prays to the idols of his hut, he is not afraid of addressing himself also to the God who made heaven and earth. The things which hold him back are polygamy and intoxicating liquor, which are both forbidden to the members of our Church. The Mossouto is the master of his children; his wife or his wives are in complete subjugation to him. A Christian wife, married

to a heathen, sees her children obliged to submit to every heathen custom. She cannot raise her voice against it, because she also is the property of her husband.—*Journal des Missions Évangéliques.*

THE Committee of the Paris Missionary Society have decided to send M. Mercier to the Zambesi as an artisan missionary. M. Mercier, who is accompanied by his young wife, offered himself expressly to found an industrial school. His departure is fixed for next winter. In taking this decision, the Committee have unanimously acted in faith—faith in God, and confidence in the interest felt by the friends of the Zambesi Mission. The Committee are assured that as God has at last sent us a man well qualified for this post, He will also furnish, at the needed time, the funds necessary to send him. Let those who love the work on the Zambesi remember this well, and act in such a way that the confidence of the Committee and of our missionaries may not be deceived.—*Ibid.*

"WHEN European civilisation is *alone* with savages and negroes, it kills them rapidly. The savage cannot resist the desires and the vices which it brings, and he yields to them all the more quickly the more he is 'civilisable.' The longer I live with the aborigines, the better I understand that for them, as well as for us, there is but one thing needful, the Word, the living person of Christ. The Gospel alone will make a man, an individuality, of the negro; will enable him to resist manfully the temptation to servile imitation of the white man. What the black race need is not a varnish of our old civilisation, but a principle of new life, thanks to which, while assimilating the elements of a higher state of existence, such as Europeans enjoy, they can develop an original and independent civilisation. And then I understand how Christian missions, while they pursue their purely spiritual work, are yet working better than any commercial or industrial enterprise for the greatness of our country. Does our country need the native populations? How without them can she ever make immense regions like the French Congo productive? If these populations are not to melt away and gradually disappear; if we are to have strong and prosperous colonies, it is of the greatest importance that the advance of Christianity be not outstripped by that of explorers and merchants."—*Letter from a French missionary, in "Journal des Missions Évangéliques."*

"HERE is a race or a great family, to speak only of the Pahouins (and they reach as far as the Upper Oubanghi), a great tribe of sufferers, of disinherited ones, of outcasts, whose children are old and corrupt before they are grown up, whose hopeless, joyless life is gloomier and darker than the huts of bark in which they live. But at the breath of Christian love I see these little ones, whom Jesus cared for, grow young again, open out, and begin to laugh with the good, clear, healthy laughter of our children; I see men rise up at the call of the Master, and I dream of a whole people raised and transformed."—*Ibid.*

THE French missionaries in the Society Isles report that the condition of public education in Tahiti is very critical at present.

In order to be economical and to *Frenchify*, the Government is seeking more and more to Catholicise the schools. It has a very simple plan—to close all the schools with which it is not satisfied. The field is thus thrown open to the Catholic priests, with whom the Protestants can only compete at a disadvantage. The future of Protestantism in these islands seems to be in danger, and the prayers of Christian sympathisers are entreated.—*Journal des Missions Évangéliques*.



A YOUNG people's sale of work, in aid of the Society, was held at Coventry on August 1st, managed almost entirely by a staff of children and young ladies, who have been holding monthly working meetings, since Christmas, at the houses of several lady friends. The proceeds of this sale amounted to something over £18 (last year £10 was raised). Both this sale and that of last year were held in the open air, in a field lent by a supporter of the Society, and the weather was fine.

Miss Mabel Betts, the secretary, adds:—"The work connected with such a sale is more than repaid by the pleasure it gives to all concerned, and by the increase of missionary interest it creates among the friends of the workers."

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is now held on THURSDAYS, from 4 to 5 p.m. instead of Mondays at noon.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during October:—

- October 3rd.—Rev. T. Hill, North Finchley.
- „ 10th.—Rev. W. Muncaster, Brompton.
- „ 17th.—
- „ 24th.—
- „ 31st.—Rev. T. Hooper, Camberwell.

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. TOM BROWN, MRS. BROWN, and three children, returning to BECHWANALAND, and MISS PARTRIDGE, appointed to MOLEPOLOLE Bechwanaland, embarked for CAPE TOWN, per steamer *Hawarden Castle*, on August 23rd.

MRS. A. PARKER, returning to BENARES, embarked per steamer *Mtrzapore* on September 5th.

The REV. J. W. WILSON and MRS. WILSON, returning to CHUNG KING, China, MRS. STONEHOUSE and child returning to PEKING, MISS SAVILLE, M.D., appointed to PEKING, and MISS TUNNA, proceeding to HIAU KAN, embarked at Southampton for SHANGHAI, per N.G. Lloyd steamer *Prince Heinrich*, on September 15th.

ARRIVALS IN ENGLAND.

The REV. J. R. BACON and MRS. BACON, from GOOTY, South India, per steamer *Golconda*, on August 28th.

DR. J. H. BENNETT and MRS. BENNETT, from TIENSIN, North China, via America, on August 29th.

The REV. EVAN BRYANT, from PEKING, North China, via America, on August 31st.

MISS BLISS, MISS COOMBS, and MRS. W. HUCKETT, and three children, from MADAGASCAR, per steamer *Warwick Castle*, on September 1st.

The REV. W. C. WILLOUGHBY, accompanying the native chiefs KHAMA, SEBELE, and BATHOEN, from BECHWANALAND, South Africa, per steamer *Tantallon Castle*, on September 6th.

BIRTHS.

REES—June 1st, at Ambohimandroso, Madagascar, the wife of the Rev. D. Morris Rees, of a daughter.

LAWRENCE—August 9th, at Bangalore, South India, the wife of the Rev. W. J. Lawrence, of a daughter.

LAWRENCE.—August 18th, at Aberdeen, the wife of the Rev. W. N. Lawrence, of Aitutaki, South Pacific, of a daughter.

DEATHS.

HART.—July 28th, at Hankow, China, Mary, widow of Mr. J. Waldord Hart, formerly missionary at Chung King, China.

McFARLANE.—August 7th, at Chefoo, China, the youngest child of Dr. Sewell McFarlane, of Chi Chou, China.

OWEN.—September 11th, at Chung King, China, the wife (and twins) of the Rev. W. Owen. (By cable.)

BROWN.—September 20th, at 104, St. Paul's Road, Canonbury, N., Mr. William Ford Brown, the chief clerk in the Foreign Department at the Mission House, after a brief period of acute suffering.

DEDICATION SERVICE.

A dedication service was held at Rye on September 5th, in connection with the departure of DR. LILLIE SAVILLE for PEKING. Rev. T. Bryson described the field of labour, Rev. E. H. Jones offered the dedication prayer, and Rev. Charles New delivered the charge to the missionary. Rev. James Chalmers, of New Guinea, also spoke. An At-Home was held previous to the meeting, at which Mrs. R. Dawson and Mons. Vienot, of Tahiti, gave addresses.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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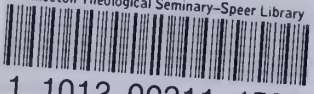
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